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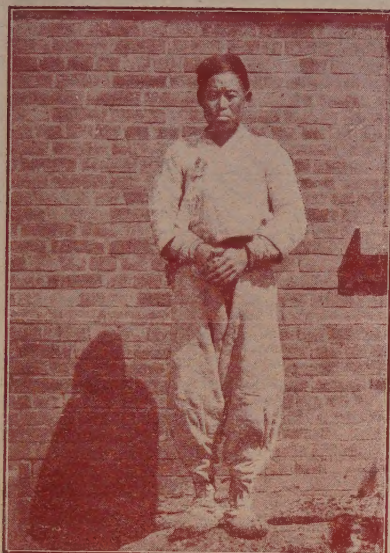
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THE KOREA MISSION FIELD

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THE KOREA MISSION FIELD

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THE KOREA MISSION FIELD

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EDITORIAL.

PREACHING.

Preaching, unlike lecturing which presents facts and truths for their own sake, presents them rather as bait wherewith to catch fish or as ammunition therewith to bring down game. Preaching seeks to move men from lower to higher levels; from the regions of the shadow of death into the open of God's presence. Preaching seeks thus to move men in the entirety of body, mind and spirit. Preaching aims to induce the fundamental choice in contra-distinction from volitions. Volitions may be likened to the ripples on the surface of a river, small, changeful and multitudinous while choice is like the current of the stream which bears the river, the ripples and all else on its surface on and down to its ocean destiny. Preaching seeks to deliver men from the dominion of Satan into filial relationship with God their Father and therefore may be defined as such a presentation of truth as is calculated to bring men to God.

This dignity and naturalness of scriptural preaching we have dwarfed and shackled through perverted conceptions of its method and of its aim. In a stupid effort to honor God's method of saving men through "the foolishness of preaching" we have degenerated into foolish preaching due to the conception which restricts preaching to vocal utterance addressed from a pulpit to a congregation assembled in a church. We strangely forget that the model preacher of the ages, our Savior, had no church edifice or pulpit or congregation. His auditorium was the great "out of doors," His pulpits were hill-tops, boat-decks and waysides, while His congregations varied from thousands, occasionally, to single hearers often, but to twelve men most frequently of all. Flowers and birds and little children furnished perfect texts for ideal sermons suited to relieve the pressure of human needs. The next greatest preacher known to men was the Apostle Paul who was such because in spirit and method he most closely followed the Master, and Paul's sermon to us on homiletics, consisting of a single sentence, is this, "be ye followers of me as I also am of Christ." The Church of the "Acts" presents to us God's idea of the Christian Church. Its business was to "witness" to Jesus Christ; its equipment was the baptism of the Holy Ghost Who was poured out freely according to prophecy, upon all sorts and conditions of obedient believers, who endured persecution as a matter of course and went every where preaching the Word which "grew mightily and prevailed." The sermonic deliverances were of every conceivable variety; from extended discourse to brief sentences in honor of Jesus Christ. Prophecy was quoted, Scripture interpreted, the sick healed through a command, through a shadow or a blessed handkerchief. Not only did Jehovah in-

spire the preachers of "The Acts" but Himself preached occasionally : not alone on the day of Pentecost when He was heard as a rushing mighty wind of blessing, but later in the earthquake which shook open prison doors, but more graciously still, in visions of His personal self to comfort or command and at times to reveal deeper needed truth that His people might be lifted to higher ground together, and heartened for the conquest of the world.

On our mission fields are workers as evangelists, physicians and teachers, which is occasion for rejoicing since all help to meet the people's needs. But in the minds of not a few the evangelistic worker takes precedence to such an extent that the other two classes are deemed accessory to him and by no means indispensable. So insistent is this claim that not a few teachers and perhaps some missionary physicians yield the claim. But is this scriptural? Did not the Master commission "to preach and to heal the sick?" Surely the Bible so reads! But is not one department of service more important than another? I do not know that it is. If so, God alone knows which it is for He has not told us. But does not the great commission read "Go ye into all the world and preach the Gospel etc?" Surely, but in Acts 1:8 the Master defines that He meant by "preaching" "witnessing,"—"ye shall be witnesses unto me etc. "But was not Jesus Christ a perfect preacher?" Certainly, but he was no less a perfect healer and a perfect teacher. He ministered perfectly to the whole man. If asked "is not the soul more important than either mind or body?" we answer that we are sent to deal with men in *this* world and that the soul of a man who has lost either mind or body is of no account in this world. Thus, in order to pre-eminence over his fellow workers the evangelistic missionary should retrieve, first of all, the lapsed gift of healing and perhaps some others. It seems to us that such discriminations are as profitless as the question regarding Christ, "was His advent, death, resurrection or ascension most important?" No one was most important but all of them together, for without the advent none others could have occurred and without the ascension all others would have been futile, because the Holy Spirit's coming to us was conditioned upon the latter.

Let us not be wise above that which is written nor more orthodox than our Lord the Christ. The grace of God is superabundant and our greatest need is the grace of appropriation, that so grace may flow thro and from us like rivers of living water, making the wilderness and the solitary place to be glad for them and the desert to rejoice and blossom as the rose. He giveth grace to the humble. The humble soul esteems God infinitely great and good and his fellow Christians better than himself and so provokes them unto love and good works that thus symphonized they may ask what they will and receive it from God!

THE MEDICAL MISSIONARY AS A PREACHER.

This subject was assigned to me with the following definition of preaching; "such presentation of Christian truth in any and every way as is calculated to help men to God."

In view of such a broad definition of preaching as this it would be hard indeed if one could not show that the medical missionary has an important "place in the sun" as a preacher of the Gospel of Jesus Christ. It seems to me that the subject could well be considered under two heads:—

HIS OPPORTUNITIES AND HIS ASSETS.

Opportunities. Contact with the people. Before there can be effectual preaching there must be hearers. The evangelistic worker has to go out and seek a congregation but the people flock in droves to the doctor and being helped physically learn to look up to him as a friend and adviser so that a word spoken by him often finds the soil prepared where eloquent sermons would perhaps fail to penetrate the armor of the soul. This is particularly true in the case of inpatients who spend several days in the hospital wards thus offering not only repeated opportunities for presenting the claims of the Gospel but also enabling the Christian atmosphere around them to add its emphasis to the spoken word.

Relation to his helpers. To these he is not only the doctor but he is teacher in spiritual things as well. These understand more or less the motive for his presence among them. Their spiritual tone will be largely a reflection of his own. If he is on fire for souls they are sure to be influenced in that direction also. If he is indifferent to his opportunities they are not likely to surpass him in zeal. The medical missionary thus has under his hand a band of disciples in whom he can multiply himself many times and if by his precept and example his helpers may be led into high spiritual obtainment and endeavour he has wrought a work for the Kingdom of God of no mean value.

Relation to the organized church. The work of the doctor does not render it impossible for him to take very active and useful part in the church work of his station. As Sunday School teacher and class leader his presence in the local church can always bear an influence for God that is bound to be felt and then if he is gifted with the power of expression and knows his Bible well there will always be times when he will have the opportunity of teaching the things of God direct from the pulpit itself. Here too his power will be multiplied if his life as a physician shines with the love of Christ for not only in the congregation will there be many who have been the subjects of loving ministry at his hands but many others not directly served will be impressed by his kindness to their friends.

Assets. The medical missionary is always a picked man who not only has to be well qualified in his profession but must stand all the tests of piety and propriety of life required of the evangelistic missionary. It

is therefore generally true that he has felt a distinct call of God to his work for spiritual ends as truly as he who goes to the field for the purely evangelistic work. Being a picked man he generally sacrifices the generous financial remuneration of a successful practice at home for the considerably smaller salary of a missionary, thus showing that he prefers laying up treasures in Heaven to laying up treasures on earth. In view of such character, conviction and purpose therefore in the face of the opportunities mentioned above it must be conceded that the medical missionary is no whit behind his evangelistic brother in the effective presenting of the Gospel of Christ provided of course that each is equally under the guidance and control of God's Holy Spirit.

Without ME ye can do nothing, said Jesus; so whether a man be medical or purely evangelistic in his main activities his real effectiveness depends upon how completely his life is surrendered to the Spirit. Given a Spirit-filled life it matters little whether he wields the scalpel or hymn-book, his life will be an epistle known and read of all men and as a city set on a hill that cannot be hid.

Just one more word and I will quit. It seems to me that the doctor has an advantage over his preacher brother in that his professional training gives him such an insight into the intimacies of human nature as to make more vivid to his understanding that marvelous book of human nature, the Bible, thus enabling him to more directly apply its teachings to the lives of his hearers, and then too I think, if he is a careful and thorough student of God's Word through prayer and the Spirit he is able to come at and present the truth in the *simplicity of the Gospel of Christ* often perhaps more easily than his preacher brother who has first to get rid of the tendency to read his Bible through the eyes of some professor in the theological seminary at home, where the traditions and doctrines of men sometimes becloud the clear shining of the Word.

W. T. REID,

M. E. South.

THE HEALED AND CONVERTED PATIENT AS A PREACHER.

It is very difficult to measure and tabulate the effects of influence and this is what must be done if we are to know what the aggregate evangelistic effect of our medical work has been. However, our esteemed editor suggests that something can be done in the way of checking up results by a compilation of interesting cases and known incidents in which converted patients figure as propagators of the faith. With the idea in view requests for such incidents were made of the various doctors in Korea, but owing, no doubt, to vacations, hot weather, or press of business, relatively few responded and these are given below. It is too much to expect that the dispensary patient after a few visits will have learned enough of the Jesus doctrine to be a competent expounder of it, but it is quite possible for him to feel enough of the friendly, sympathetic atmos-

phere which pervades a Christian hospital to divest himself of his prejudice and hostile feelings and this is what it does in unnumbered cases. Careful, sympathetic, painstaking work done in the spirit of helpfulness and service in the name of the Master and in accord with His example, continually excites inquiry as to the motive and presents to the patients' minds ideas to which they were strangers. One man asked of a hospital assistant, "Do you make much money at your hospital?" "No, we lose money all the time," was the reply. "Well that is queer, why do they continue?" The assistant then related how the doctor following the command and example of Jesus came to this country to help the suffering without thought of other reward. "Well, that is exceeding strange," replied the man. "I never heard such a story." The physician has an opportunity largely denied to others of preaching in a concrete way.

The itinerators would be the ones to whom properly to apply for the incidents. The doctor, busy at his post, has little time to follow up cases and learn of their outcome. From time to time we hear stories of work done by those who heard the Gospel in the Hospital, but I fear few of us keep diaries in which such incidents are recorded and they are soon forgotten.

An opium fiend treated in Haiju Hospital was not only physically re-made but was instrumental in converting his family and starting a group in his house. Two brothers, both opium habitues, were treated several times without apparent avail but their mother there was brought into the church. A young wife cast out of the home on account of what seemed hopeless disease of the bones of the thigh, became a Christian while being healed in the hospital and after much persecution in the home, to which when better she was received, brought the family to Christ. She is now the wife of a leader of a group. Another young woman similarly afflicted with bone disease was cured after long patient treatment in the hospital, during which time she not only found Christ but also learned to read His Word. She progressed so well that it was arranged to send her to the Bible School and had she not been cut off by consumption would doubtless have made a fine Bible Woman. Through her life and influence her mother became a Christian and her father and brother are much changed in their attitude. Not long since a young man straggled in from Puk Kan Do. He had been swindled out of a sum of money by his partner and was in need of a surgical operation as well as completely out of money. The operation was done and in due time health was restored. While under hospital influence he became an earnest Christian and when he subsequently returned to his home his friends, including several Chinese, wrote a letter of appreciation thanking us for our kindness and "giving glory to God" for the message he brought. Patients are not only preachers of righteousness but of cleanness and many are the improvements in the families subsequent to visits to the hospital by some of their number. A baby born in the hospital was referred to by the distinguishing title of "the clean baby" till imitators rendered the term undistinguishing.

The following are the contributed incidents :—

Dr. HALL writes :—Early in my work in Pyeng Yang, I was called one day to a difficult obstetrical case in the “wae-sang.” In those days this was the section of our city where the “yang-bans” lived. I was able to bring the relief needed and the patient and her family were most grateful for “giving life,” as they termed it. I followed up the work by making a few calls, and received permission to hold a cottage prayer-meeting in the home every Wednesday afternoon: both the mother and grandmother became seekers, the only son was allowed to go to our school for boys, and two small daughters to the girl’s school. Later the older married daughter and the father and son were converted and in due time all were baptized,—the baby was baptized “Chin-Ju” or Pearl, because in connection with her birth they had found the “pearl of great price.”

Through the weekly meeting in their home other women were met and interested. The family attended the Church services and Bible institutes faithfully and became diligent Bible students, so that I quite coveted the mother for a hospital Bible woman, but since she lived at quite a distance and was doing such good work in their home I did nothing about it until they lost their home after the Russo-Japanese war, when I took her on as my Bible woman and she has faithfully preached to thousands of women in our dispensary waiting-room and followed it up with teaching and prayer in their homes leading scores and hundreds into the church.

She has grown quite gray now in these years of faithful service and may be nearly ready to be retired from active work. One of her older daughters is a graduate from Miss Albertson’s Bible training school and is employed by a city church; another daughter is one of the most valued teachers in Pyeng Yang Union Academy. Baby Chin-Ju has graduated from the same school, and has been teaching a Kindergarten under Mrs. Grove’s supervision. So this is the story of one healed and converted Korean patient with “blessed results” that followed and that continues to follow on.

Dr. REID writes :—A woman from Nam-yaw-ool a village to the north of Songdo where there was no church and no believers was brought to the hospital for treatment and underwent an operation after which she remained in our wards for two weeks and returned home cured.

During her stay in the hospital she was happily converted and upon returning to her home at once proceeded to tell her family about the wonderful Gospel she had heard in the mission hospital. Before long the nine members of her family were believing and holding family prayers in the home every day.

But they said among themselves :—This will not do for us to keep this good news to ourselves and say nothing about it to our neighbors, so they began to invite their neighbors to family prayers with them. Soon so many desired to attend that the room was not large enough and

they said we require to have a church. They therefore set about building one and then sent to Songdo for a teacher.

Before long there was a thriving group of 36 believers in that heathen village and it has been incorporated into one of our regular circuits.

Kim-chok-il was a morphine fiend and most thoroughly a slave to the habit with all its train of wickedness.

By the grace of God, after many wanderings, he was led to Ivey Hospital where he received treatment and heard the Gospel preached.

Kim was graciously converted and saved both in body and soul and to show that there was nothing half way about his religion he at once became a very zealous personal worker. I have seen him many times going to church on Sunday with a bundle of tracts in his hand and every now and then he would stop a man, offer him a tract and give him a very earnest exhortation to become a Christian.

That was nearly six years ago but to-day Kim is one of the leading members of our Choon Chun church and every now and then my soul is gladdened by news of his faithfulness and zeal.

Dr. FLETCHER writes:—Some months ago a charity patient was brought to us with a severe infection of the arm. So severe was the infection that he had been told at another hospital that the arm could not be saved, and unless an amputation was done immediately his life was in danger. Fortunately we were able to save his arm. He became a very earnest Christian while in the hospital and soon after he went home to his little village not far away, a Deacon of one of the Taiku city churches came to me asking for help to establish a prayer meeting place in this little village for the fifteen new Christians whom our ex-patient had been instrumental in converting. We are happy to state that several of the fifteen have already been examined and received as Catechumens into the city church and a prayer meeting place established in the little village. The latter through the instrumentality of the Deacon and without the help of foreign funds.

A. H. NORTON,

M. E. North.

THE EVANGELISTIC SERMON AND HOW, IF AT ALL, IT DIFFERS FROM THE EVANGELISTIC SERMON IN THE HOMELAND.

The treatment of this subject will differ according as the sermon is regarded as the sermon that *is*, or the sermon that *should be*.

As for the sermon that *is*—the evangelistic sermon that we preach, in the open air, in the market place, or in the special church service—we all know how dissatisfied we are with it, and how greatly it differs from the appeals of evangelists in the Homeland. Whether it be from

lack of appreciative atmosphere, lack of preliminary preparation of the audience, or because of the lack of preparation on the part of the preacher, we do not have the thrills which we remember in connection with the great evangelistic gatherings of our Homeland. There, the staging, surroundings, and antecedents, all contributed to make the sermon, and the person who delivered it, the centre of attraction. The previous advertising, publicity, announcements, expectation and preparation acted by mental suggestion toward an auto-hypnosis which, co-operating with the spiritual magnetism of the great servant of God, give his message an overwhelming power of persuasion. Then again, the evangelistic preacher at Home is, usually, a specialist in that kind of appeal, fitted for it both by nature and training. It is men of masterful, positive, dominating, mesmeric, prophetic constitution who are led into this special service. And they TRAIN for it, specialize in it, study the methods and principles of it, and give their whole time to it and to nothing else.

Contrast with this, the evangelistic sermon we preach, say, to a crowd in a market town. Instead of the mind of the audience being prepared by anticipative expectation the only notice they have in advance is to see a crowd in the distance gathering round a number of strangers shouting out that there is "Nothing but the blood of Jesus." The man running the show is an outlandish looking, poorly dressed, queer-speaking foreigner, who seems pleasant enough, but O! so queer. Instead of the easy flow of colloquial which seems almost essential to successful evangelism and the unlocking of the mind of the Common People, here is a man who in every paragraph makes a false consonant, or a false vowel, or a false diphthong, or a false aspirate, or a false construction, or stilted terminology, or incomprehensible allusion. And then, the sermon itself! We all know how far from a work of art these addresses often are. We are on an itinerating trip supervising our country groups. We have arranged this service as a sort of extra, just so that we might feel that we were doing our full duty as evangelists "telling the story." We have no address at hand that we have worked over, analysed, corrected, amplified, searching through Heaven and Earth for appropriate analogies and illustrations, that we have tried out over and over again in other places; that has been planned and developed with the psychology and the surroundings of the hearers in view; thus calculated to sweep the hearers away by the cumulative force of a great truth illuminated and reiterated. Instead, either an entirely extempore and unprepared statement of the simple doctrines of the Gospel, which we think must be effective because of the simplicity and sincerity with which they are spoken: or else, an old sermon or address used in Class or Church work which is "the nearest we can think of as suitable" for the occasion.

Again, contrast the ideal Homeland sermon (say Billy Sunday's) with the addresses in our special evangelistic services in Korea. Last Sunday night we had one here. The Christians had been exhorted to bring their unbelieving neighbours, and our best Korean Pastor had been delegated to preach to them. The meeting time came.

The majority of the people came without any guests: but some

faithful ones swept in at the last moment with thirty or forty new hearers. After appropriate devotional and musical preparation the preacher was called upon. He began by saying that he hardly knew whether to address himself to the Christians or to the visiting unbelievers. So, he said, he would tell them a story. The story was the parable of the Rich man and Lazarus. He had evidently prepared to preach to the Christians, and took the parable without special preparation. He only talked about 20 minutes.

Or take to-night. We are to have a similar campaign and similar service to-night. I am to be the preacher. Now, up to 10.30 on the Sunday morning I have not been able to make the least preparation. I will either have to make a new half baked address, or use out of the old barrel the "nearest I can find suitable for such an occasion as this."

And this brings me now to "The evangelistic sermon that *should be*." I will first deal with the question "how it should differ, if at all, from the sermon in the Homeland." This seems to me about the same thing as saying:—"The aseptic operative technique, and how it differs, if at all, from aseptic technique in the Homeland." Or, "The principles of pedagogy in Korea, and how they differ, if at all, from pedagogic principles in the Homeland." From these parallels every reader may guess my views. I think we should have no difference in our evangelistic efficiency in this land because it is heathen, but rather aim at greater efficiency: that just as our educational and medical work must be lifted out of that despondent slough that is satisfied with mediocrity and sepsis because we have conditions which render efficiency difficult, so the preaching of the Gospel to the unconverted should be done with as high an ideal of efficiency as prevails in the Homeland. That the influences of hallowed memories, of suggestion, of advertising, of placarding, of specialization, of music: the using of specially gifted persons, and setting them apart, and sending them from place to place, should all be used. I am sure that the evangelistic methods of the Homeland, which are the result of the growth of the experience of the Church in all the world, and based on universal principles of psychology, sociology and religious instinct, are applicable everywhere.

And now in conclusion. The evangelistic sermon:—

(1) *Should be frequent.* Every pastor should be working on one all the time—a real one—one with an appeal—a call—a cry from the heart of a man to the hearts of other men.

(2) *Should be attractive.* It should be clothed and adorned with local Korean allusions, as the Homeland sermons are with anecdotal allusions from the Homeland surroundings. A little fun will not hurt. Pathetic and tear inducing incidents are almost essential. The rod that will smite a tear drop from the eye, smiting once again may open the rock of the heart.

(3) *It should be prepared.* Especially should it be built up with prayer for direct and miraculous appropriateness to the hearts of the future hearers.

(4) *It should be aided.* All sorts of adjuvants that will make the

hearers more likely to hear and heed should be invoked. Advertisement, music (think how little its power is used in Korea): anything to increase its reaching power.

(5) *It should be supplemented.* Preliminary prayer gatherings: preliminary song services: preliminary canvass for audiences: subsequent prayer gatherings: subsequent study classes.

(6) *It should be a specialty.* Every missionary should do it, but some should do nothing else.

ROBERT GRIERSON,
Canadian Pres.

THE KOREAN MOKSA AS A PREACHER.

The Koreans as a people are unusually gifted in rhetorical ability, whether privately exhorting a member of the family or publicly ventilating the character of a neighbor at the front gate or in the more cultured exercise of the histrionic talent in school-room debates or the more serious discussions of community and state; the average Korean is able to take his part with a facility that amazes a son of the tongue-tied, stammering West. Boys ten years old go before large audiences and deliver extemporaneous addresses with natural gestures, unembarrassed, while old women from the country will volunteer in public prayer almost from the day they become Christians. College boys delivering graduating orations have to be warned to restrict themselves to the text of their prepared addresses lest in the excitement of facing the audience they be tempted to enlarge on their theme and speak too much at length.

Fluency of speech in itself does not make a good preacher; but other things being equal a race of talkers ought to produce good preachers and when we realize the amount of pastoral work being done by our Korean ordained brethren, the size of their circuits, the number and character of sermons they preach in a year, we unhesitatingly pronounce them exceptionally efficient preachers. Some of their sermons it is true fail to meet all the requirements of homiletic professors in respect to unity, order and movement. Movement, however, is rarely lacking, and if they do sometimes talk two hours, so did Whitefield and John Wesley and as long as the Koreans like it and good is being done we have no legitimate ground of complaint.

To analyze the subject more carefully, we find that the average Korean pastor ranks high as a preacher from the following considerations:

First. He is a sincere believer in Christ and in the Bible as God's Word.

Second. He is a diligent Bible student.

Third. He has an excellent memory and the true homiletic bias, being able to turn all his knowledge of the Bible and of the world at large to homiletic use.

Fourth. He is an adept in story telling and uses illustrations from life with remarkable power.

Fifth. He speaks freely from brief notes and never reads his address.

Sixth. He has a strong sense of humor and is deeply emotional often moving his audience to laughter and tears.

Seventh. The seal of God's blessing on his ministry is shown in saved souls and a spiritual church.

The natural qualifications of the Korean pastor to preach the Gospel are great. On the other hand we must admit that he is seriously handicapped in several respects.

First. Insufficient education. Only a few of our ordained ministers, as yet, are college graduates.

Second. The lack of easy access to reference books, good literature and magazines.

Third. Insufficient training in the preparation and delivery of sermons.

Fourth. Frequent lack of courage to preach the whole truth when an influential member of his congregation is concerned.

Fifth. Poor judgment in business matters often gets him into debt and weakens his influence as a leader in the community.

Sixth. He fails sometimes, as we all do, to furnish example as well as precept.

To sum up, I find my first opinion confirmed that the Korean Moksa is an exceptional preacher, sincere, earnest, spiritually minded and highly gifted by nature with oratorical ability, handicapped by insufficient education and the weaknesses we are all heir to; but destined, I believe, to grow stronger and stronger and to play no small part in the evangelization of the world.

WILLIAM N. BLAIR,

Pres. North.

THE KOREAN LAYMAN AS A PREACHER AND HOW TO INCREASE HIS EFFICIENCY.

Before ever coming to Korea one had heard much of the Korean Christian's zeal for individual preaching. Indeed the Korean temperament, customs and circumstances of life in several ways lend themselves specially to this method of evangelization. Let us just recall how fond the Korean is of yarning—spending whole hours, often the greater part of his leisure, in this way. Think, too, how many opportunities present themselves along the road in Korea: how naturally travellers here join each other and walk in company and talk by the way. Think how ready the Korean is to discuss with you anything with a savour of 리치 (how shall we translate it? Perhaps “metaphysics”?) about it—whether

it be ethics or religion or natural philosophy. And think how much less in a hurry to get about his business he is than we of the West.

These favourable circumstances all more or less remain—but there can be no doubt that in certain other respects the circumstances have greatly changed with the times, making personal preaching more difficult than it was.

Let us for a moment consider three or four points of change.

(1) *Christianity is not the new thing it was.* Colporteurs have been doing their work throughout the country; much preaching has been done; and it is no unusual thing to meet here in Korea the man one so often meets in the home lands—the man who has heard and seen enough of Christianity just to dull his interest—enough just to make him think he knows. I heard a man on the road accosted in a perfectly tactful way “Have you heard of Jesus?” “Only too much of it!” he replied impatiently; and there are many like him.

(2) Korean life is not the simple unsophisticated life it was. The wave of Western civilisation has brought with it many *new interests* more attractive to the average man than the Jesus religion—or any other religion. The secular side of civilisation—education, applied science and the rest—are apt to provide more interest than a doctrine which more and more clearly has no immediate concern with material things.

And, more than this, some of the new influences are directly antagonistic to Christianity. The country lies open to Agnostic and Materialistic doctrines as well as to the destruction of innumerable religious sects of both East and West. One cannot fail to see that these are already making their influence distinctly felt.

One evening after service at a small city church we invited questions. In the discussion which followed, a young fellow from the Common School declared that there was no God. Natural Philosophy said so, he told us.

Is it not true that the personal preacher, and all Christian workers, will very soon have to meet almost the same problems, answer the same objections, and cope with rival attractions similar to those we knew in the home country?

(3) Another aspect of the situation, at least in the districts here in the South with which one is most familiar, is simply this: there are numbers of Christians who have *lost their first love*. Their Christianity has ceased to mean to them as much as they thought it did, and they have no particular eagerness to preach it. Nor have they realised the power behind the Gospel. And therefore it takes but a little opposition before one hears them saying “However we try, our preaching doesn’t work.”

Whether these three points of change to any considerable extent supply the reason or not, the simple fact is that the personal preaching of the Korean Christians here in the South is not what one had heard of before coming to Korea—either in amount or in effectiveness.

We feel it is a problem to be faced very earnestly. Though at the present what one perhaps most desires to see is consolidation of the

Church and an increase of faith and knowledge among the Christians we have, rather than large gatherings, yet, unless there be at the same time extensive effort, even this intensive growth is quite impossible.

Such being the problem, what can be said by way of help towards a solution? I would suggest as one line of solution, simply that of more and more careful systematic teaching—or rather education—of our people, with a view both to stimulating the desire to preach and to guiding into right methods.

(a) First of all people must be led to realise that no effective personal preaching can be done except that which is the spontaneous outflow of a full heart. Must not our first aim be simply to see to it they *realise first themselves* the wonder and exceeding great joy of the Gospel, and *then* go out to preach—not because they feel they ought but because they want to. Such preaching is the only kind that can have power to convince, and the only kind that can take rebuffs. In our exhortations we cannot afford to neglect the appeal to Christ's command—but let us lay emphasis rather on the joy of preaching than the duty, leading the Christians to seek that love which “cannot but speak the things it has seen and heard.”

(b) Another thing that naturally claims emphasis in our teaching is the matter of *how to preach*—principles of personal work. The changed circumstances we are facing make it more possible than ever to do more harm than good by indiscriminate tactless preaching. Is there not a very large field open for instruction in methods of approach to unbelievers and in ways of dealing with different types and classes of men?

(c) Such instruction in methods will be of great value: but I believe there is a yet more fruitful way of avoiding mistakes and gaining efficiency. Many of us are familiar with it in the teaching and spirit of the Student Christian Movement. What I mean is simply (1) dedication of oneself to the service and use of God, then (2) just waiting in much prayer and in willing readiness till God give the opportunity to speak, and then (3) following the guidance of the Holy Spirit of wisdom in all the witness-bearing that we do. Neither hastiness nor yet slowness: but dedicated readiness in much prayer.

Might we not make this method of personal work part of our special message at this time to the Koreans?

(d) I think also we might well lay special emphasis in these times on the fact that speaking is but one means of preaching.

One has often felt that many Korean Christians do not realise that both *living* and *prayer* are if anything more effective weapons than preaching by word of mouth. Not only must the Christlike life of the Christian back up his preaching, but also, even where words are useless the witness of consistent living every day or the manifestation again and again of a persevering interest in and friendship for the unbeliever may well prove a convincing argument for Christianity.

So then, should it not be our endeavour to make our people realise that what is required by the Master is *dedication of the whole of life*,

even what is called the secular aspect of it, to His service ; that the best is not to set aside times for definitely going out to preach, but rather that every activity of ours—whether speaking or living or praying—should be sacred to the one aim of bearing witness to Christ.

THE KOREAN WOMAN AS A PREACHER.

By preacher we mean of course any one who tells others the news of salvation. I have had many happy associations with Korean sisters who at all seasons proclaimed the Good News. One is encouraged by their zeal. Once, going on a journey to a country class, our third class train stopped opposite one bound in the opposite direction. We had with us a quantity of very good sheet tracts, and the elderly sister who was my companion had given one around to each of the many who crowded the carriage, three in a seat. As soon as all were supplied she asked a Korean smoking a long pipe, kindly to hand some tracts across through the window. Soon the two carriages, ceasing to smoke, were resounding with the voices of reading aloud, and I sat there, thrilled with the romance of it all.

Before the women had had the chance for as much good teaching as they have now, one used to notice how prone they were to say, "This is true because the hymn book says so." In my days as a pupil in Sunday School I had learned that hymns are frequently not founded on sound theology. The women are learning that we must depend on The Book, alone, when we proclaim the joyful tidings.

The sisters who have accompanied me on long journeys are wonderful readers of human feelings. If the walk were long, even if I did not limp in the least, she could tell me I had a blistered foot, or a stone in my shoe ; or that I had had letters from home, if I seemed to her particularly reminiscent looking.

It is a very far cry from the sister who used to answer, to the simplest question, "I do not know, I shall ask my husband" to the sister who is now quite desirous to lead a general meeting, and would do so unless told it would be well to confine her efforts to meetings for women. But we love her for her zeal, and pray for the gift of the Holy Spirit to all her like.

KATHERINE WAMBOLD,
Pres. North.

THE COLPORTEUR AS A PREACHER.

The work of the colporteur is chiefly among the unbelievers, and for that reason the books he sells are of the cheapest kind. When he sets out from his home, he starts with a bundle on his back containing from 100—150 *1 sen* books,—Gospels, Acts, and Proverbs, with perhaps a few cheap Testaments. He makes his way to a village, and starting at one end calls at every house and offers his books. Only those who have attempted this work can understand the difficulties and discouragements these men have to face. There is very little variation in the answers given, can't read. No money. He does not readily accept these answers as final, knowing that in the majority of cases they are not true. Sometimes the man who has said he can't read, will, if the books are displayed, so that they will catch his eye, commence to read while the colporteur talks to him. If he cannot read an effort is made to inspire him with a desire to learn, and as the colporteur is supplied with copies of the Alphabet for free distribution among those purchasers who cannot read, many do learn to read through the efforts of the colporteurs. This, in itself, is a great asset to the cause of Christian progress. In cases where men have no money oftentimes such goods as eggs, rice, straw sandals, etc. are taken instead.

In some villages the presence of a stranger is a rare occurrence, and the attention of the people is directed to the man, rather than his message. On one occasion I remember calling at a house in one of these far-away hamlets. An elderly lady came to the door, and the colporteur commenced to explain the why and wherefore of our visit. While he was talking another woman came up, and the two appeared to be extremely interested. On seeing this the colporteur's zeal increased, but it was only for a short time, for one of the women turned to the other and said, "Look at that follows teeth." She had been interested, but not in what had been said, probably she had scarcely heard a word, her whole attention had been turned to the gold fillings in the colporteurs teeth. Possibly some will ask, "What is the colporteur's idea of the work he is doing; does he consider himself, a mere bookseller, or a preacher? The reports of these men answer that question. Such remarks as the following are to be found in the "Remarks Column" of their Monthly Report,—"It is beautiful to see the lives of men and women being changed from wrong to right by the power of God's Word." "I am praying that the seed sown may bring forth an hundred-fold." "It rejoices my heart to see the people of these islands, who have never before heard the name of Jesus, receiving copies of the Gospel." In order to stimulate and encourage these men in their work, a staff of instructors is kept, who visit them in their fields, work with them, and seeks to help them in every possible way.

THOMAS HOBBS.

SYMPOSIUM,—PREACHING IN HEATHEN COMMUNITIES.

I.

In the communities where I travel the Christian religion, in its broad outlines, is generally known. Opposition is rarely met. On the contrary expressions of assent and appreciation are frequently heard. Not long ago I spoke to a company of heathen men on the love of God, His gift of eternal life, and, in view of man's destiny, our duty to live sober and upright lives. Seeing a number of ignorant boys in the company, I addressed two or three of the more intelligent men, urging upon them the importance of establishing night schools for the instruction of these boys; and emphasized the importance of setting before them the example of industrious, manly, pure living. I told them that the Christian faith revealed the only sufficient power for such life and service. One could see the hunger of soul looking out of the men's eyes. One said, "If what you say is true, who would not believe such a Gospel as this?" The excuse for not accepting the Gospel to-day is not that the feast is not good, but is rather the same that men offered in Jesus time namely, absorption in the affairs of daily life, and the struggle to meet the necessities of the home, no time being left to attend to the interests of the spirit. There are also more outside attractions than formerly and I find the people with less leisure to listen to preaching than a few years since. Still the case is not hopeless; and conversions continue to occur, even in heathen communities. But we must be more diligent and wise and always labor in the power of God's Spirit.

I do not allow the absence of native helpers to deter me from preaching to heathen, when a favorable opportunity offers. I usually find their presence helpful. In dealing with their own people and customs they can often clinch the word where I cannot. On the other hand I find it useful to my preachers to travel occasionally with them, and in the actual work to give them suggestions and directions in personal work. But most of their work must be done in the absence of the missionary. In a monthly report form used by my preachers the question is asked, "How many heathen have you interviewed?" and they understand that a part of their duty is preaching to heathen.

In dealing with purely heathen congregations I find an informal, conversational method, admitting of questions and answers, most effective; and generally select one or two men to whom I address my principal remarks. Others, taking advantage of the informal character of the meeting, ask questions; and in this way I am able to discover who is interested, and so take measures for following up results.

G. M. BURDICK,
M. E. North.

II.

USING TEACHERS AND STUDENTS IN PREACHING.

We have had some experiences in personal work among the heathen in the southern half of Syen Chun County. I have pastoral charge of some fourteen groups in this small strip of territory, not very thickly inhabited. In the fall of 1909 there were but five groups. The work has had its growth gradually and intensively. The human agents whom God has used to accomplish these results have been the teachers and students of Hugh O'Neill Jr. Academy. The method of work has been the picking out of centers where we hoped to have churches established, the whole field outlined, as it were, with a view to taking the strategic places for God. This campaign was planned six years ago. After fall opening of school the students who desired to do so were divided into groups for Sabbath preaching. The older boys do better preaching but the younger help in the singing. We send out two to four boys to each place. In all the places a Sunday School for heathen children is established, not at the beginning, but later when some older ones become interested. The boys go to a place Saturday afternoon or Sabbath morning and return Sabbath evening or early Monday morning. They get permission, if possible, to stay in a home where they pay by the month in advance for their meals. This expense is met by the Boys' Missionary Society of the school which, besides this, supports one of our Presbytery's Missionaries (a graduate) sent to Ok Chun in Chong Chung Province. The boys going on Sabbath morning preach along the way very little. The people have all heard preaching many times. They seek out those "that are worthy." Certain ones have shown some interest. They follow up the *individual* and keep at him until they have him reading the Bible he has bought. Sabbath after Sabbath, spent with one or two individuals in each place, for some hours, by each one who has gone out, has brought the results. The casual preaching to a company after singing has led the teachers and students to those whom God would have them spend much intensive work on. When thus trained, I have not known a single one to fall away. The personal workers all meet for prayer where we confess our sins and get away barriers so that God can give the Holy Spirit. They go out with enthusiasm, and feeling certain that they are going to have results. The fourteen churches are now supporting one co-pastor and three Evangelists or Helpers. In the last two years we have organized four new groups. During this year we expect to set aside two more new groups. God has set His approval on this method. The whole student body receives great spiritual uplift because of the personal worker bands and the personal workers are in training for the Gospel ministry.

During the Christmas holiday, groups go out thus, rent a room, when possible, cook their own food and have many hours a day, and day after day, to spend with the villagers talking about Christ. They teach them to sing and the children remember the hymns. The summer

vacation is taken care of by those who are here, locally going out every Sabbath. It is the persistent "sticking at it" coupled with prayer in faith that is bringing permanent results to the glory of God.

Yours,

G. S. McCUNE,
Pres. North.

III.

In the early days I did a great deal of preaching in non-Christian communities but as churches have increased in number and membership, less and less time was devoted to this work until finally it ceased altogether till within the past two years. There is no better way, in my judgment, of increasing the church numerically, but inasmuch as Christians need to be developed through teaching and training, time and strength are sometimes not available for both processes.

Working in a non-Christian community is attended with the pleasure of, perhaps, being the first to present the glad-tidings to that people together with the possibility of achieving large results. We all enjoy, and the Koreans in a marked degree, the proclamation of news which we have first learned and thus the dissemination of Gospel truth in such a community is sure to be rapid. Such a community can be best entered with both the spoken and the written Word. The preaching should be addressed to the individual and to the masses. It is advantageous, in my opinion, that in this line of endeavor the missionary should co-operate with native evangelists or at least with native Christians. The foreigner and the natives can best work together whether both are ordained men or not. If the non-Christian field to be worked lies near to a Christian community it is very desirable that workers from the latter community co-operate with the missionary.

So far as I have heard through expressions of missionaries, native pastors and laymen there is a consensus of feeling that it is very desirable that more time should be given to the prosecution of evangelistic preaching in non-Christian communities.

L. B. TATE,
Pres. South.

IV.

The encouraging part of preaching in non-Christian communities is that they are still responsive and seem to appreciate the effort which is being made in their behalf. Whether they intend to listen or not, the people are usually very courteous, and a hearing is quite possible. The discouraging part is that, while a promise to investigate or even actually to become Christian is the result in the majority of cases, the proportion of those who are sincere in any such promise is very

small, and the proportion of those who hold to their decision is still smaller.

The native Christians realize the value of this work, and they are quick to follow leadership in such matters; but if the leadership is lacking, the efforts at preaching will be largely sporadic. When it comes to the regular evangelistic campaign, in which a number of people go to some center and for a week or so do visitation work among all the people within a radius of two or three miles, it appears that foreign leadership is still necessary. This does not necessarily imply foreign financial support. The lack of initiative is what must be supplied.

Missionary and native Christians should work together so far as possible. The missionary may not be able to do as effective work in presentation of the message as the others; but he still serves as a drawing card in the communities which have not been worked over a number of times, and he serves as an inspiration to the other Christians. As for himself, if he is receptive he cannot help learning all the time, and his faith is bound to increase.

So far as I know the other missionaries are most heartily sympathetic with all efforts of this kind; and more than once is expression given to the longing that there might be more of this work which was so characteristic of the days gone by when time and effort were not so much absorbed by organization and institutional work.

WM. C. KERR,

Pres. North.

A PREACHING CAMPAIGN IN A HEATHEN COMMUNITY.

Some years ago the head man of a certain village, eight miles from Chairyung, sent word that if I would visit his village I could start a church. It was impossible for me to go at the time, so the church was not started. However, from that day I have had a desire to visit and to preach in that yangban village of Yangmadong.

I did not go alone but in company with a dozen or more of our most successful Korean workers who went at their own or the expense of the church sending them. In general, these parties consisted of two Korean pastors, two elders, two young men who knew something of singing, two or more other good personal workers and six women workers besides myself.

We had to go to Yangmadong at short notice. Although the colporteur had gone ahead to hire private buildings, we preferred to be received as guests, realising that to seem to have plenty of money we would only enlist another enemy to the preaching of the Gospel. The only place in which we could get a foothold as guests, was in a saloon. This hut, along side of the highway, was four rooms long, rather the worse for need of repair and with no fence about it. It was the home of two ex-Christians who, as saloon keepers, invaded the sacred precincts of the

conservative old town protected by the new lax laws, (which required no license from the town).

The owner of the house and evidently our host were not practising religion. He lived in the two middle rooms, one of which was the kitchen. His store room on the kitchen end,—became my kitchen, bedroom, study, and sarang while I was there. The room at the other end of his house he had rented to the other saloon keeper, formerly baptized, and who still takes great delight in singing hymns. His wife was somewhat of a beauty, good natured enough in some ways but one of the most vilely vicious women I have ever run across.

Men came to visit us but could not see their way clear to go away without taking a drink with her at their expense. We thought to carry the warfare into the enemy's territory but the saloon keeper frankly told us to go, because we were interfering with his business. So we could not sing or talk in the saloon without the saloon keeper and his wife coming and inveigling people from our little reception room into their little hell. It is needless to say, preaching Christ, as a cure for the drink evil, was a pretty constant part of our message to that town.

We had hoped to get a big empty house, or something of that sort, for evening meetings, and there was one such in town but, though the owner was perfectly willing and did bargain to rent it for a good sum, his neighbors made it so hot for him that he had to back down. We had to make our peace with the townsmen before any buildings would be open to us. They are still closed, except one small room, the home of a Christian woman who was discovered as soon as six women from Kusulpo arrived on the scene.

We had also hoped for warm weather and the possibility of holding some open air meetings. But in all these things we were disappointed with the result that each evening found us going to the larger sarangs of the surrounding villages two by two, the women only contenting themselves with a meeting for women in the one believing woman's house. These sarang meetings for the most part took the form of a discussion of the main tenets of our faith.

Occasionally there was a trouble maker, as on the first night, when an old man undertook to berate Christ, God and Christians in such an insolent manner that a deacon from Unpa, not invited to take part, answered the old man so effectively in kind, that in that particular clan we were in disgrace for the rest of our visit.

Rightly or wrongly the opposition had as its background the fact that the religion of Jesus Christ comes from America. However, some of the most conservative, in their effort to appear fair said, "No that won't do, for Confucianism, which we all follow more or less, is from China and the Christian religion is also from an Eastern people." But though this anti-foreign feeling was the basis of all opposition it was made up of ignorance so black and dense, that one wonders whether there ever can be a dawn.

Yangmadong had the name of teaching their women to read the native script and they still claim that a good number of them can do so,

but we saw no sign of it. Moreover, though we met scores of young men, we saw none well educated from a Korean standpoint and only a few fairly well read in the Confucian classics. At Yangmadong they had three schools, only one of which was well run and that was operated as those of 20 years ago. No attention was paid to ventilation, sanitation, hygiene and common sense. The teacher, a hard worker, was also a hard drinker and smoker, and argued religion with us in the presence of his pupils in a reckless, free-for-all scrap sort of a way so that though theoretically nothing could be made of his arguments he was entirely happy over the results. In fact I am not sure but that he thinks that he left nothing of us. And in this same Yangmadong we met more young men who had no schooling whatever and knew not a single letter than we did of those who had had any schooling. This ignorance on the part of the mass of the people even those of apparent position was the most notable condition of the heathen I saw. Of course, along side of this was the superstition. The most enlightened person I met was the town mayor. But his wife had the sorceresses, for a day and a night, praying to evil spirits for a blessing upon their house during the coming year. As the Pharisees in days of old decided that whoever said he believed in Jesus was to be cast out of the synagogue, so it was decided that whosoever should receive us and become a believer was to be ostracised. And though a number confessed belief, more or less publicly, no one except the believing woman invited us to their house, and her home, being only one room, could not be used as a church. "No church" the town says—, "even though you believe."

Their indifference was large of course. But the morning, noon and night personal work among the children, young people and among the old people had its effect. Gradually the opposition was stirred to action. Men came to our meetings partly drunk and tried to break them up. These "drunks" became one part of the sermon, that was all. The boys were frightened by their elders into not coming to our boy's class to learn native script and singing; but the facts that their parents kept them away, and that Jesus taught true homage to parents, only turned the parents' action into a Gospel brass band.

Every sign of opposition became a sign of encouragement to us, as when one day a man said to one of our workers,—*"there are more soothsayers and sorceresses in town now than there have been for years."* And there were positive signs of encouragement, too. The head man of the village, from the very first day, said he was glad we had come, invited us to hold a meeting, (upon our suggestion), in his sarang on our first evening, which we did, and thereafter several times during our stay. There were many who secretly enquired about belief in Christ while pretending to be openly against Him. Some would even go to sleep in our presence when others were around but study hard and with a believing mind, apparently, when others were absent. I recall especially two young men who regularly did this. On Sunday, two delegations of the so-called leading men came to see us and from that time on, two of the ringleaders among the younger men proposed belief.

As a rule we may say that the young men though in the deepest sin and most affected by the in-rush of Japanese sin and learning, so called, were the most anxious to know and follow Jesus Christ but because of the strenuous objection of their elders and, when it comes to doing a good act, their slavish obedience to the teachings of Confucious or what they guess them to be, they get little further than wanting to know.

Now let us not get the idea that the Gospel has never had a hearing in a town of Yangmadong sort. Quite the contrary. As a town, through its leading men *i.e.* men of means who have sarangs, again and again has the Gospel been heard. For years our colporteurs and Christians have gone by twos and threes, and for a night or a day, have wrought there. Occasionally a marriage, a funeral or other public gathering has brought the Christian around and according to his light he has been faithful. Notwithstanding all our efforts, even yet the fact remains that the Gospel in this and similar places has never had a hearing among the poor and ignorant. Conservative towns are in the hands of a few. The word of these few is law. Until their word can be overcome the poor are afraid to listen.

W. B. HUNT,
Pres. North.

A BIBLE CONFERENCE, A REVIVAL, AND A PREACHER OF RIGHTEOUSNESS.

A Bible Conference was held at Wonsan Beach from August 10th to 20th. God was very gracious to the little company of missionaries and others who attended, and a great spiritual blessing was received,

Rev. J. B. Thornton of Kobe was with us, and took charge of the morning hour each day, bringing messages of living truth out of the divine Word. His subject was "Inheriting the Promises," and for ten days he emphasized the fact that God has promised to His children a great many blessings which most of them have never received, and urged the appropriation of these by faith. The keynote or central thought of the messages was righteousness, and Mr. Thornton is truly a preacher of righteousness. One of the striking things that he said was that all unrighteousness comes from our connection with the old man,—the old nature; and he affirmed that Christ had done away with this connection by His crucifixion, for all who will by faith accept it. Righteousness, he said, comes from our connection with Christ in a resurrection life, and this great blessing is received by the baptism of the Holy Spirit. To many, this was a new conception of truth, and a number were able to claim by faith this outpouring of the Spirit, and reckon themselves dead unto sin, but alive unto God.

All through the meetings the presence of God was manifest, and God's feast of good things was spread for those who were privileged to attend. This taste of good things made us long for more, not only for ourselves,

but for the whole church in the Far East, and day after day earnest prayer for a revival in Korea and Japan was made. I have been in some good meetings both in America and in Korea, but I do not think I ever attended a meeting before in which there was such united, earnest prayer for a revival. Surely this is of God, and He is moving among us to accomplish His divine will in our midst. I believe that this great manifestation of God's presence and blessing at Wonsan Beach is an earnest of the great things He is planning to do for us all over this land.

Mr. Thornton also emphasized God's promises in regard to the supernatural with special reference to spiritual gifts written of in the 12th chapter of first Corinthians. He affirmed his conviction that God intended all of these gifts to remain in the church until the return of our Lord. How greatly we do need these gifts! The gift of healing, the gift of faith, the gift of prophecy, the evangelistic gift, and the gift of knowledge and discernment—if those and other like gifts were found all over the church how much more power would be manifest among us! How great is our need of the evangelistic gift! Oh that God would raise up among us mighty preachers of God's righteousness,—men who, by the power of God's Spirit, can bring down a mighty conviction of sin upon the hearts of the hearers. Mr. Thornton affirmed that these gifts are included in God's promises to His church, and urged us to receive what God had promised, and to "possess our possessions" in Christ.

M. B. STOKES,

M. E. South.

CANADIAN PRESBYTERIAN ANNUAL MISSION MEETING.

The Eighteenth Mission Meeting of the Canadian Presbyterian Mission was convened this year in Ham Hung on July 28th:

The ordinary regular routine business was gone through, and the ordinary survey and review showed good progress and much cause for gratitude to God, and hope for the further progress of the Gospel in northeast Korea. The Mission was almost surprised at the self-realization of its growing importance, its increasing staff, its harmonious and happy fellowship, its fearless facing of its problems.

Again it was possible to record that no adult member of the Mission has been called away by death during its whole history, and to raise a hymn of gratitude to the Master for this conservation of our working staff.

The most marked advance made in the year's Meeting was the widening of its scope from a mere business gathering to assemble accounts and estimates, into a conference for enquiry, self-criticism, and self-improvement. A series of conferences was arranged whose topics were:—

Evangelism; Sunday School work; Educational work; Self-support and Medical work.

The Mission was fortunate to be able to have with it in these discussions men who were able to speak with the authority of experience tempered with a beautiful modesty and humility. Rev. William N. Blair of Pyeng Yang helped us on his favourite topics of Evangelism and Self-Support. Rev. J. G. Holdcroft did the same for his speciality The Sunday School. President Reiner gave a masterly discourse on the educational situation with its problems, difficulties, and better methods. Dr. Avison spoke for Severance Union Medical College, and generally on the problems of Higher Education in the Peninsula, with his characteristic hope and straightforwardness.

The Mission also had the privilege of the presence of Dr. Percy Leslie of the Canadian Mission to Honan, China, who paid this visit to the sister Mission in Korea. He not only gave us help in the Medical discussions, but also gave a graphic and self-restrained account of the sufferings of the Boxer days.

Canada's natal day (July 1st), was celebrated with becoming eclat, in which the visiting and resident Americans generously joined. When July 4th came (The Glorious Fourth) it too was not forgotten.

The debate on the College Location question was somewhat prolonged, for this Mission is somewhat evenly divided in its sympathies (or principles, as the case may be) between Pyeng Yang and Seoul. The decision thereon was somewhat of a non-committal nature as became the divided sentiments of the Mission.

Other important matters considered at the Annual Meeting were, a report of the work among Koreans in Vladivostock by Rev. L. L. Young who recently spent a month in caring for the work there. The report was discouraging as concerns present conditions, but emphatic in stating the need of greater effort for that territory. The great need of strengthening of our forces in the Kando region to which so many Korean Christians have emigrated, and where the staff is too small to cope with the opportunities, engaged the earnest consideration of the Council. The return of Rev. W. R. Foote is expected for this field, when his furlough ends this Fall.

ROBERT GRIERSON,
Canadian Pres.

CORRESPONDENCE.

ON TRAIN (HOMEBOUND).

Dear Mr. DeCAMP:

July 13, 1916.

Just a parting word to The Korea Mission Field as Mrs. McCutchen and I leave Korea.

We have had the privilege of attending (as hosts) our Mission

Meeting. Good fellowship and an earnest spirit characterized this Annual Meeting of the Mission.

After Mission Meeting we had a very interesting and precious meeting of the leaders (52 in number) of my evangelistic circuit. Two days were crowded very full of report and planning for the prosecution of the work this Fall and Winter : at the close a little farewell programme was arranged and happily executed by these men.

We go for rest first and later hope to enjoy a season of study at Princeton Seminary. Mail will reach us at Mrs. McCutchen's home, Rural Retreat, Va., until Sept. 15th and for some time after that at Bishopville, S.C. Good-bye for a season.

Cordially,

L. O. McCUTCHEN.

NOTES AND PERSONALS.

Henry Babcock, born July 1st, 1916, to Dr. and Mrs. J. E. Adams at Taiku, Korea.

Jean Randolph, the little daughter of Mr. and Mrs. William P. Parker, was born June 26th, 1916, at Kunsan, Korea.

Annabel Bowman was born to Dr. and Mrs. W. T. Reid, at Songdo, Korea, July 7th, 1916.

On the 17th of July Rev. C. N. Weems and family left Seoul for furlough in the United States. Accompanying and in charge of Mr. Weems were Mary and Nancy, daughters of Rev. and Mrs. J. R. Moose of Seoul, who were going to the United States to prosecute courses of study in the home-land. Thus Mr. and Mrs. Moose begin to pay heavy toll for the privilege of serving as foreign missionaries and the daughters will be equal sufferers with them in this home-deprivation sorrow.

The Foreign Missions Committee has set the Rev. D. M. Lyall free for the period of his furlough to undertake work in the Y.M.C.A. field service. Mr. Lyall goes into camp immediately, and expects to sail about the end of August. He returns to Australia in the end of June, 1917. Before leaving for the front Mr. Lyall hopes to visit those congregations in the metropolitan area who have undertaken special responsibilities in connection with representatives in Korea.

Miss E. M. Reiner, sister of President Reiner of Pyeng Yang, served as trained nurse at Severance Hospital in place of Miss Esteb in the Summer, while the latter was absent for language study and change. Miss Reiner has applied to the Presbyterian Board for regular appointment as trained nurse, and doubtless will soon take her place as a permanent worker among us.

Dr. and Mrs. A. M. Sharrocks and their children left Seoul for furlough in the United States on Aug. 3rd. They embarked from Yokohama on the *Nippon Maru* for San Francisco, Aug. 15th. Dr. Sharrocks has filled out seventeen years of medical service in Korea. A new hospital was recently completed in Syen Chyun, which greatly facilitated his work, over three thousand a month being treated at the date of his departure. The absence of any other foreign physician made it necessary to shut down the work, a very trying thing to do, and a very powerful argument for staffing each hospital with, at least, two foreign doctors.

Mrs. Belle S. Luckett who for several years has served most successfully as principal and matron of the school for Missionaries' Children in Pyeng Yang, accompanied the Sharrocks family as did also Mrs. T. F. Burnham who, for two years prior to his present marriage, successfully served as home-maker for Dr. S. A. Moffett and his children.

The school for Missionaries' Children, in Pyeng Yang, closed a most successful year in June and the outlook for the future is bright. While Mrs. Luckett's withdrawal from the school is regretted, all rejoice that the Presbyterian Board has appointed Miss Fanny F. Cleland of Rock Island, Ill. as matron in Mrs. Luckett's place, and that Miss Georgia Crane of Atlanta, Ga., is to take the upper grades for the coming year. The steady growth of this enterprise makes enlargement of plant most desirable so that old and new friends may still share in the gracious work of enabling missionaries' children to remain at home with their parents until they shall be fitted to enter college.

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